1;Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

844 [712] she has brought with her and takes charge of the child. The female relatives may move the mother to another part of the room. The first thing to be done to the baby when it is certain that it has begun to breathe, which is learned by the crying of the infant, is to sprinkle [751] it lightly from head to foot with wood ashes. This, it is claimed, prevents skin trouble, a possible chill, and wards off evil spirits. Ashes are also sprinkled about the floor where the mother squatted. The ashes on the child are then removed with a soft cloth and the baby is bathed in luke-warm water. It is then dried and is usually gently massaged with the sweet *til* oil from *Sesamum indicum*. The child [824] should now be given a smoke bath. There has been a fire burning in the lying-in room and into this is sprinkled some *ajwayan* or dill seed (*Anethum graveolens*), which gives a smoke with a pleasant odour. The child is waved through this several times and the smoke and warmth are said to help in removing the moisture from the body and give it protection from evil. Some old pieces of cloth are now ready and in these the child is wrapped by the *dai*, who places it on a *supa* (winnowing fan).

The *dai* now turns her attention to the mother who is probably lying on some dirty rags in the corner. The mother is cleaned by the [824] *dai* and is massaged with sweet oil. Usually *harowar*, sometimes called *sarson* oil (mustard oil from *Brassica juncea*), is mixed in with the *til* oil. The *dai* should also clean up and dispose off all the dirty cloths and the placenta. We found some differences as to the method of the disposal of these things. In most places it appears that they 844 are never taken out of the house lest evil spirits work through them, 184 but that they are buried with clarified butter (*ghi*) in a hole in the earthen floor and a fire kept burning over the spot for six days. Sometimes, though rarely, the placenta and soiled cloths are collected in an earthen vessel (or sometimes placed upon a large-sized earthen tile) and are taken outside the house. These things are usually placed somewhere at the back of the house in a place which may not be visited, or are thrown on the manure pile, or sometimes they are buried there. At other times all is burned in the fire which is alight in the lying-in room and the ashes are later thrown into some stream. Again, it was said that it is all wrapped up in a dirty cloth and thrown into a secluded spot. These customs seem to vary, but the first is the most usual.

844 Roy in *The Birhors* says that this group buries the after-birth just 17 outside the door—the deeper it is buried the longer is the interval before the birth of the next child. No animal should be able to get at it and eat it, or the mother will sicken and die. In the case of the umbilical

1;Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

vary considerably, but the accompanying text figure 18, shows a form that was found by us. 846 [537]

During the time the woman is confined to the house the man goes about his work just the same and no trace of the couvade has been found. If it can be managed, on the twelfth day after birth there is further rejoicing with a family feast. [574]

CHILDHOOD RITES. *Naming the Child.* Amongst the Kols of Central India the giving of the name, so important in some primitive cultures, does not seem to hold a place of any great significance. Of course certain things as noted below are done, but no trace was found of any magical rites used in the selection of names, such as Roy describes in the case of the Oraons and the Kharias.[1] There is no fixed time within which the name must be given. Under more primitive conditions we have found that often no ceremony whatsoever was in use, and when a name was given the Brahmin priest was not called in. While there is no set time for the giving of the name it is generally preferred that it be given from ten to fifteen days after birth. The proposed name may be discussed in the family before hand, and actually given to the child by one of its parents or near relatives, a friend, or even a stranger. In the latter instance we were told on two occasions that should a *chaudhari* Chamar happen to pass through the village at a propitious time he might be requested to name the child. At the time of the bestowal of the name, in the case where the family selects the name itself, the child is taken into the arms of the person giving the name who then formally announces it to those present. Until such a name is given the child is called by a pet name, *dadu* for the boy and *butu* for the girl. In Kotmi, near the borders of Rewa State, the village priest, the Kol *panda*, gives the child a name and receives four pice for this act. At the same time, being the official vaccinator, he vaccinates the child against small pox: it is a crude vaccination, but in this way the Government is able to provide some protection from the disease. 553 [564] [751]

Among the more Hinduized Kols use is made of the Brahmin priest. He is called upon to select the child's name and does this from a list of names in his possession which are considered auspicious for children born at certain seasons. He is paid from one to four annas for this performance. It is common to find names derived from days of the week, and Monday and Tuesday, *Somvara* and *Mangalbara* are said to be the best; the child is never named after Saturday. Again, the name of the month may be used, as in the case of the name Phagu, 553 177 [793] 553.

1 Roy, S. C., *Oraon Religion and Customs*, p. 129; *The Kharias*, pp. 209 ff.

1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

776 *Buri devi.* "Bad Goddess." Sometimes this is made a male and called Bura Deo. It is probable that this is connected with the
782 chief Gond deity, Buradeo. This deity is not widely worshipped among the Kols, but should a sacrifice be necessary she prefers a female kid of reddish colour.

Chandika. This deity is said to have one body and two mouths, one in the front and the other in the back, and is a form of Kali.

Chithra devi. Goddess of torn clothes. This deity is worshipped in connection with the new moon, when a piece of torn cloth should be offered her, good clothes held up, or some cloth tied to a Tamarind tree. In this manner she helps one to get new clothes.[1]

Dhartimai. The goddess of the earth. Worship and ceremonies
[241 in connection with this deity are observed at the time of ploughing
184] and threshing, but only by the agricultural Kols. A *hom* offering is all that is usually given her. Probably she is related more closely to the Hindu pantheon than are those requiring a bloody offering.

Jalni. Some Kols claim that Jalni is the Creator of the universe.
[773] This may refer to Jalpati, the Hindu deity presiding over water. The Kols have the legend that before there was an earth all was water. Jalni, however, is not much worshipped by Kols.

Jogni devi. Frequently called Jognimai, is a goddess who
[778] particularly cares for children. The picture shows a shrine outside the home.[2] The pole above has black bangles and drops of *ghi* may be observed at the base. When children are ill, or in danger, or affected by the power of evil spirits, Jognimai should be propitiated.
● [751] At the time of a smallpox epidemic, one of the parents offers her a cocoanut and pours water over her shrine, in order that she may not allow the smallpox to attack the children.

[496] A Kol who worked on the railway claimed that it was Jognimai that caused the locomotives to run. He would often make an offering to her just before the locomotive started.

Kalimai. Kalimai is very popular among all the lower classes, and the Kols have also accepted her. While they do not give her the chief place, which is usually given to Shardamai, yet she is said to be one of the six sisters of Shardamai. It is not customary for Kols to
[778] have a shrine to her alone. When she is worshipped, it is at the village shrine along with the other deities such as Khermai, more generally
[822] worshipped by Kols of the village. Her colour is black, and black in a flag over a shrine indicates that she may be worshipped there. She should be offered darkish-coloured cocoanuts, or if animal sacrifices

1 See page 131.
2 See plate xxi.

1:Griffiths M-5 (ca. 1940) 1946 AW37 Kol AW37

789 823 *Iron* is, on the whole, probably the most common of protective metals; and while some put copper above iron, nevertheless in the case of the Kols, iron appears to be more widely used than copper. The use of iron takes many forms. A woman should always have a bit of iron about her as she is usually exposed to evil influences more than are the men folk. This may take the form of a bracelet, an anklet, a ring on the finger, or an iron ring about the neck. Again it may be just a piece of the metal tied somewhere in the garments or on a string about the waist. [755] A sick man should always have iron about him to prevent further demonic influences during his period of helplessness. An iron key is a protective and even nails in shoes are useful in this respect. A piece of iron [513] ought to be under the head as one sleeps and iron nails are often driven into the four corners of a wooden cot should the Kol sleep on one. In the case of children iron helps to repel the evil eye. At the wedding [585] time the bridegroom carries iron about with him, and iron is found in the wedding booth.

Iron protects houses from the entry of evil spirits and makes their habitation there impossible. Therefore, when a house is built [342] iron is buried under the floor, particularly near the threshold. Even though unseen by the human eye it will influence the demons and [775] they fear to enter and abide in the house. Perhaps *bhuts* are thought of as still living in the stone age and dreading the new-fangled iron and its power to break the strongest things of which they know.

789 *Lac*, obtained from the gum of the *Khairwar* tree (*Acacia catechu*), [314] and prepared in the form of bangles and beads, averts the evil eye and wards off spirits. This is variously coloured.

Lampblack is widely used for children and protects them from [751] the evil eye. While it disguises them and renders them less attractive, it also has the practical purpose of protecting the eye from the glare of the sun. The lampblack, mixed with oil to make a paste, is placed just below the eyes and often gives the child a weird and unnatural appearance.

789 237 291 *Leather* is a very common devil-scarer throughout India and has its uses for the Kols, such as the custom of employing it in connection with the building of houses. For protection, in this instance, an old shoe will generally be found stuck somewhere about the wall which is being built. This is apparent in the picture appearing in connection with building customs.[1] If they can be afforded, leather shoes with nails [484] in them are a double protection, and no Kol goes on a long journey without taking a pair of country shoes with him even though he seldom uses them. He will carry them hanging from a stick or in his hands.

1 See plate VIII.